UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

A Proposal

By ZONA GALE

The Outlawry of War

By S. O. LEVINSON

"Was the New Theology the Cause of Germany's Downfall?"

By FRED W. BUSCH

VOLUME XCII NUMBER 17

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JOHN HAYNES HOLMES : Editors : FRANCIS NEILSON

UNITY Fellowship

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IN

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. XCII. THURSDAY, JANUARY 10, 1924 Number 17

FOG

(Written especially for Unity)

We are all moving forth in a fog;
We are all going blindly about in a desperate fog.
None seemeth to know where the journey beginneth or endeth,
Nor anyone sees what the face of his neighbor may be.
Though a hand be extended in love from a house that befriendeth,
No eye may behold and no signal may say it is there.
We stumble, we stray, we are tricked by the simplest illusion,
Nor anyone knoweth his house or the look of his gate;
We are choked with the fog, and our vision is filled with confusion,
Blind peoples of earth moving helplessly on to our fate.

Yet tomorrow will come, and the sight of our glad destination!
Tomorrow the home that was hid shall be clear to our eyes,
And the goal that was far in the fog shall be near, and the nation
That loomed as a foe shall be friend when our vision is wise.
We are caught in a fog,
In a dense yellow fog we are fumbling
To find what to-morrow shall show when the sun's in command.
O neighbor, O brother, I hear but the sound of your stumbling . . .
Come! Give me your hand.

Angela Morgan.

Not in years has theology been of the public interest that it is today. Suddenly, with a violence that is confounding, the battle precipitated by the Fundamentalists breaks out in the Episcopalian, the Presbyterian, the Baptist folds all at once, and the smoke and flame of combat envelopes the landscape of the churches. Sermons, for the first time in the life of the present generation, occupy first-page space in the newspapers. The debate between Dr. Straton and Mr. Potter occupies columns of Associated Press dispatches, and is "radioed" far and wide throughout the land. Dr. Hendrick Van Loon returns from Europe and announces that he has heard more theology discussed in twenty-four hours than in all the years of his life before. It's a grand old fight—yet the issues are so old as to give one the sense of being suddenly carried back at least three hundred years in the past. The Virgin Birth, the Infallibility of the Bible, the Deity of Jesus, Creation versus Evolution—these are the subjects under discussion so violent as to rend churches, threaten heresy trials innumerable, and rivet a public attention that defies the distraction of any events in Europe or in the islands of the seas. No phenomenon could be more amazing nor more discouraging! What has education been doing all these years? In what age of thought are the churches living? What is religion—a matter of belief or a concern of life? Think of it, good friends! Europe on the brink of dissolution and despair—the next war preparing in a dozen distracted countries—our whole civilization threatened with dissolution—the moral and spiritual life of humankind never at so low an ebb—and the churches of Christ can find nothing quite so important to talk about as the dogmas of fifteen hundred years and more ago. Such a spectacle is a scandal of the first order.

Who is to blame? First of all the Fundamentalists, for their intolerance. It is enough to take one's breath away to see the arrogance of these men. One declares of so eminent a scholar and gentleman as the President of Brown University, that he would not break bread or sit on the same platform with him. Another consigns the liberals to hell with an authority that is almost nonchalance. A bishop in Texas summons an honest clergyman in his diocese to trial for heresy. A bishop in New York brandishes thunder-bolts of rebuke and excommunication against his brethren. One and all they seek to banish colleagues from the altar of Christ on purely technical issues of theological opinion; and, as an extreme expression of pontifical power, to dragoon legislatures into pronouncing illegal the teaching of any ideas but their own. This is intolerance of the worst description to be attributed fundamentally, we believe, to the foul influence of the War upon men's sensibilities. Trained for four years to hate and destroy as traitors those who disagreed with us on war issues, we turn now to rend all who disagree with us on any issue. The struggle against Germany, in other words, let loose again passions long confined and apparently tamed—and, behold, all the bigotry and persecution and sadistic lust of the Middle Ages are seeking, today as formerly, whom they may devour! It is intolerance of this mad, destructive type which explains at bottom all that is happening in the churches. The Fundamentalists, like the Inquisitioners

of old, are out to purge the church of Christ. They will recognize no mind but their own. They will outlaw or slay all who refuse to bow to their decrees. They will rule, or ruin!

Intolerance, however, is not the whole of the story. The Fundamentalists do not carry all of the blame for the scandal which is now upon us. On the contrary, we believe that the Modernists are themselves responsible for much that is so unhappily befalling. For what have these Modernists been doing all these years since Biblical criticism became a commonplace, the doctrine of evolution a fact of scientific demonstration, and the creeds disclosed as aggregations of hoary myths and exploded dogmas? Telling the truth, stating the facts, meeting the new knowledge with honesty, fearlessness, and clear, straightforward speech? Not at all! From the beginning the overwhelming majority of liberals in the orthodox churches have dodged the issues—have hedged, evaded, qualified and compromised. They have gone right on repeating the creeds, silent as to their falsities or else eloquent with explanations which did not explain. They have comforted their followers with assurances that nothing was really happening in the world of religious thought, and that they need not therefore be disturbed. Black they have blithely called white, and error truth. For one man, like Percy Stickney Grant, who stands right up and tells what he thinks and knows, there are a thousand, like Harry Emerson Fosdick, who shift and shuffle on every question from the Virgin Birth to war and peace. Now come these Fundamentalists, to demand a "show-down." They make their position clear, and they ask that their opponents do as much! And for all their intolerance, there is a frankness, a forthrightness about these men which wins our approval and admiration. If the liberals are in trouble, they have nobody to blame but themselves. An honest man can always find an open road.

What has happened to Poincaré—more particularly to his vocal organs? Where are those sermons of hate which the Premier delivered regularly Sunday after Sunday to enthusiastic audiences? Has the supply of war monuments suddenly run out? Are services of dedication become a drug upon the market? Or has Poincaré unexpectedly seen a great light, or heard a great voice, which has stunned him into silence? We incline to this last supposition. Things have been happening lately which mean something to France—two things especially! One is the message of President Coolidge which had cold comfort for the French government. Premier Poincaré must have felt chills running up and down his spine as he read the measured sentences of the American executive. The other event is of course the English election which brought humiliating defeat to Baldwin and his policy of spineless co-operation with France, and victory to Liberalism and Labor, and their open opposition to the French occupation of the Ruhr. Imagine the state of mind of Poincaré as he contemplates the immanent possibility of a Labor ministry, headed by J. Ramsay Macdonald, shortly after the assembling of the new Parliament on January 8th! Here are two stunning blows to the prestige of France—two menacing obstacles to the success of French policy as against Germany. What wonder that Poincaré, whose ability nobody questions, takes notice of new winds blowing and trims his sails accordingly! The time for wild and whirling words in French grave-yards has obviously passed by. Now is the moment for moderation, adjustment, concession. We shall be surprised if there is not a prompt letting-up of the tension in the Ruhr, and perhaps even a belated fulfillment of Poincaré's promise of "invisible occupation." Let it not be thought, however, that Poincaré and his purposes are changed in any way. They are what they have always been. But America and England have spoken, as they should have spoken long ago, and the results are immediate!

We know of few things more interesting and significant in the literary field than the reception given in New York to the recent production of Edmond Rostand's poetic drama, "Cyrano de Bergerac," by our most distinguished American actor, Mr. Walter Hampden. This play, when written and published and placed upon the stage a quarter of a century ago, took not merely France but the world by storm. As a book it went through hundreds of editions, and was translated into a dozen languages. As a play, acted by the immortal Coquelin, it swept Paris by such raptures as that city had not felt since the days of Hugo's "Ernani," and in other capitals in Europe was the sensation of the hour. Its production in America by Richard Mansfield was a dramatic event of thrilling moment. Everywhere "Cyrano" was recognized as a masterpiece—incomparable in its verve, dash, wit, heroic sentiment, poetic beauty, and vivid characterization. Running the whole gamut of dramatic expression from sublimest tragedy to sheer burlesque, the drama moves always in the atmosphere of brave romance, and on a plane of poetic elevation unmatched in modern times. Such was the verdict of the day! Then as always, with passing years and shifting interest, there followed the inevitable reaction. Rostand's play was laughed at as mere fustian, scorned as cheap and tawdry tinsel. No words were found too grotesque and bitter to express men's contempt for the empty sensationalism of this drama. Then, with the war, came oblivion—and "Cyrano" was apparently forgotten! Now a great actor revives the play to inaugu-

rate his venture of a national repertoire theatre in the nation's metropolis. A new generation has appeared which knows not "Cyrano." Critics, trained in a new tradition, sit sternly in the stalls to judge this ancient and therefore somewhat ridiculous classic. And behold—New York is captured today as Paris was captured yesterday! History repeats itself. "Cyrano de Bergerac" has met the supreme test, and wins for good and all its place as one of the great dramas of all time.

Will Irwin, the famous newspaper correspondent, said in an address the other day that the chief difficulty in the European situation is propaganda. All the governments, he declared, were engaged in the business of lying to their people. In peace, as in war, no citizen is allowed to know the truth about citizens in other countries. Nothing is so necessary today, he concluded, as *Truth*. How to get this truth is in many ways the one big problem of our time. Fortunately there are some newspapers as well as some newspapermen who see the situation, appreciate its seriousness, and want to do something to correct it. Witness the following remarkable editorial from a recent issue of the Boston *Herald*:

"Now It May Be Told"

Early editions of most American newspapers horrified their readers yesterday afternoon with the information that a man in Tennessee had shot seven of his ten children, one by one, loading his gun between each murder, and that his wife, gathering the three remaining children, had succeeded, breathlessly, in reaching safety with them. You do not see the story this morning, and you did not see it yesterday if your newspaper was a later edition. Why? Because it was not true, and the ever faithful Associated Press, as eager to kill a fake as to score an exclusive, so notified us all.

Why do we bother to retell so terrible a story? Merely to emphasize one truth: We are not at war with Tennessee, and so can make this correction. During the war the bigger the fake the more avid its readers, and the more suspicious were they over its possible correction. Similar yarns, during war, a newspaper can declare untrue only at the risk of having its patriotism questioned. Of the evils of all war not least is its propaganda, or the purposed stimulation of hatred by all possible means, and the so-called patriotic argument against any modification of a report which might perchance lessen popular detestation for the other nation and so a determination to fight it to the last ditch. Think it over!

We have thought it over a good deal. We have pondered various remedies. We find nothing that seems to offer a ray of hope outside of what the newspapers can and therefore ought to do themselves. When our editors refuse to publish material from any but trustworthy sources, of which government is most decidedly not one, we shall have accomplished something.

We have said a good bit lately about our faith in the youth of today. We probably shall have a good bit more to say about it. We are not fooled into thinking that the coming generation is largely composed of Sir Galahads or even of Rollands. There is probably as large a proportion of high-minded young men and women coming upon the stage of action now as in any previous age. No one can prove that the percentage of such youths in the whole number is higher or lower. There are no statistics on this point and never will be. What we do claim is that we can use our eyes and ears. We can see plenty of flappers of both sexes. But they do not fill us with despair. We have always had them with us. But along with the flappers are a goodly number of earnest-minded young men and women to whom we are perfectly willing to turn over our job. One of our leading university papers is running a series of anonymous articles on "The Higher Values of Life." These are being written by undergraduates. The following quotation is picked out almost at random from the series. This students says:

I believe that the bed rock of a true philosophy should be faith, a faith in God, in truth, in love. I can conceive of nothing less of real value than a philosophy which says that we are living this life between two eternities of silence and therefore live utterly, with no higher aim than those purely natural ones of fame, pleasure and riches.

We submit that there is something honest and genuine in this statement. We have read a large number of these articles and have not read one pitched on a lower plain than this. The interesting thing is that all of the articles were written before publication began. So there is no parrot-like repetition. These things are being written in an environment where the common remark about the students is that they have no longer any faith in life, any purposes higher than that of beating their less fortunate fellow-beings in the game of life. We know of no better method of stifling the fresh and generous idealism of youth than by passing lightly such loose and unfounded judgments as this.

A Proposal

"In that survival of the Roman circus known as 'the ring,'" said a man, "that souvenir of the days when cruelty was an auxiliary to any form entertainment, there is one great and satisfying suggestion:

"Why not substitute fighting with the hands for the present method of warfare? If they are bound to keep fighting alive among the nations, why not have civilized fighting, have this mere remnant of old barbarian days, instead of all this new and elaborate barbarism, beside which Roman methods were so decent?

"Then let two armies or a dozen armies go out and fight with the weapons nature gave them, ruling out all death-dealing devices. There would be no danger of death, there would be no expense for weapons and gunpowder or any armament, there would be none of the cowardly bombing or submarining, no trenches or barbed-wire entanglements, no such unthinkable stuff as gas, none of the exposure and weariness and long-

drawn out suspense, no destruction of towns and relics, no molestation of anybody else. All these would be forgotten.

"Instead there would be enormous grassy plains, where, on a sunny morning, all the opposing armies would be drawn up. The whole thing would bear an air of holiday.

"Here would be the youth of the land, clean and sinewy, trained for years—not to bayonet one another in the proper spots, but physical education equipped to attack one another in the spirit and form of sportsmanship, governed by rules which 'the ring,' unlike the nations, does not 'scrap' the moment that a real combat gets under way. Now would be given free rein to the boy instinct, the instinct which has belonged to all boys from early school age up, for a fist-fight.

"Nobody would need to be conscripted for this! No need to beg and plead for recruits, and promise them joy and lure them with pictures! For here would be sport, and the training for sport as evidently America understands it.

"And think of the fun for the spectators! It must be—or eighty-five thousand wouldn't gather about a ring. Here could be giant bleachers for all the nations—and they might ask admission, and so defray the cost of the uniforms and the transports! And there might be——"

The man stopped, breathless, immersed in his dream. And at the last he brought out with conviction:

"If all the people who are so horrified at a prize fight would just substitute a wholesale performance for the murder fight which they don't mind supporting—we'd do away with war in no time. For a holiday!" —*Zona Gale.*

Jottings

We have found a new and most excellent definition of a "radical." It occurs in Louis F. Post's new book, "The Deportations Delirium of Nineteen-Twenty," page 236, where the statement is made of a certain man that he "was not a radical of any type—except *in the sense of not being a person of superficial mentality"!*

On the Saturday before Christmas (December 22nd last), the Boston *Herald* carried *thirteen pages* of church news and advertising. We believe this to be unprecedented in the history either of religion or journalism, and to mark an achievement in constructive enterprise which is a credit to both.

We were mistaken, in last week's "Jottings," in naming Housman's "Last Poems" as a 1923 book, since it was published at the very close of 1922. We are almost glad, however, that we made the mistake, as it gives us reason for naming the precious little volume twice.

We received at Christmas a delightful booklet, entitled "Fascinating San Francisco." It contained sixty-four pages of printing and illustration and discussed, among other topics, "Historic Background," "Survivals of the Past," "Hills and Vistas," "Parks and Open Spaces," "Music and Drama," "Universities," "Clubs," "Hotels," Shops," "Chinatown and Foreign Colonies," "Cafes and Bright Lights." A careful search from cover to cover revealed not a word about the churches. So far as this booklet discloses, San Francisco has not a single institution of religion! Is this not fair evidence of the place of the Church in modern life?

France announces that she will balance her budget in 1924. On the day following this announcement, the franc dropped to its lowest figure, 4.99½ cents. The financial report in the New York *Times* states that 'the consistent decline, . . . in view of the fact that France's political situation is not worse, has furnished a problem which bankers have been unable to explain." Probably not—*publicly;* but privately we can imagine that they know the reason, and locate it somewhere in the vicinity of the Ruhr.

A propos the above note, it should be added that France's announcement that she is balancing her budget, means nothing. The result is reached by a juggling of figures which would land an ordinary every-day "public accountant" in jail. France's financial condition is worse today than at any time since the close of the War; but the fact must be concealed at least until after the spring elections.

J. H. H.

Interview with J. H. Hecker, Moscow

Editorial Correspondence.

One of the most interesting and useful Americans in Moscow—Russia, I may say—is J. H. Hecker. You will wish to know about him; for you are sure to hear about him in the future.

In the first place, he has been there for two years and is head of a flourishing business and correspondence school. Country teachers speak already of "taking the Hecker course." He is liable to write his name on the brains of 50 or 100 million Russians—as McGuffey wrote his name on the minds of my generation. I don't know whether he is making money or not. He is not in Russia for that purpose, and if he did make any, he would blow it into the furnace of his purpose to help Russia.

Let me give a few notes for his future biographer. He was born in Petrograd, 42 years ago. He spent half his life in Russia, the other half in America. He not only speaks Russian "like a native," he is a native. His father was German, engaged in business in Petrograd. He was apprenticed when a lad and had to work 14 hours a day. Once he fell asleep while reading by candle-light, and his uneasy boss denied him the use of candles after that. He joined a revolutionary group, as all live intelligences did, and belonged to a group whose leader was hanged. He himself went to jail several times for taking part in demonstrations.

He went to America in 1901, at first seeking out the socialists. He was deeply disappointed in them, for they were a noisy, drunken crowd, so different from the idealists he had known. He drifted to a church, then to the Y. M. C. A., and as a result started out early in street preaching. He had churches in Cincinnati, Lorain, Cleveland, finally took up work in East New York, where he said a man must be "either a hypocrite or grow red." Meantime he had been studying and took the degree of Ph. D. from Columbia. In 1915 he went to Austria to do work under the Y. M. C. A. in the prison camps, for Russians. He was with the Y. M. C. A. until 1921. He took part in New York in meetings in sympathy with the workers in the steel strike. Some of his rich contributors did not approve of this.

He then decided to make the "great venture and go West" to Russia. He did, and with his wife and five children, a fine American family, is living in the top story of an apartment house in Moscow.

Along with his business, he carries a deep interest in the development of Russian religious life, with which he is exceptionally familiar. He has followed closely the reform movement in the great Orthodox Church and has sought to bring help out of his experience, at this critical time when the Church finds itself poor, along with a demand for educating a new generation. In describing the state of things, he said:

Each bishop once had a big monastery, once lived in a palace; now some of the bishops live in garrets.

In a religious sense, Russia was never so free as now. The Church itself has broken bondage to the State.

One of the things I should like to see is the sending of evangelists throughout Russia. Have we got them? Certainly. There are 80 evangelists who could be sent out at once. I personally know half a dozen right here. But this requires money.

The state has entirely removed the economic basis of the church, and at least temporarily has prohibited systematic instruction of the children. However, I know of schools that have never been stopped. The money that Bishop Blake promised, $50,000, will be used for the training of ministers.

It should be remembered that Moscow is the most reactionary place, religiously, in Russia. It is in Moscow that Tikhon is strongest. Moscow is where the largest remnant of the old aristocracy is found, who look upon Tikhon as a martyr and the Reds as heretics.

I asked him to tell me about the progressive movement in the church.

There is an inscription over the doors of the Moscow City Hall, "The Revolution is a cyclone which sweeps away everything that stands in the way." After the revolution the church became the defense of reaction. The Church Council of 1917-18 was called by Lvoff, the liberal Procurator of the Holy Synod, but the council turned against him and proved to be reactionary, even re-established the patriarchate, which had been abolished by Peter the Great. At one time, Tikhon, the monk patriarch, called upon the Cossacks to march upon the revolutionists. In 1918, the council, under Tikhon, anathemized the Soviet Government. The government, at that time, was too weak to hit back. The church, under Tikhon, helped the White armies. Even in days of famine the church sabotaged the efforts of the government, and bishops outside Russia nominated a czar. When the government called for the treasures, for famine, Tikhon resisted the decrees. The masses did not rise with Tikhon, as he hoped.

At last, the Soviet Government, having put down all enemies and won in a civil war, proceeded to arrest Tikhon, in May, 1922. There was consequent anarchy in the church. Some stout-hearted men made an effort to rally the forces of the church. A cry went up from many, "Back to Christ and the toiling people."

During imprisonment — and he was not tortured — Tikhon made a confession that he had done wrong in opposing the government.

Tikhon is first and foremost a churchman and monk-patriarch. He was afraid the church would perish without the state. He is now at the head of reaction. The government leaves the two parties to fight it out between themselves.

Reform movements in the Russian Church are not new. There are many sectarians in Russia, who were persecuted by the czar, the policy of the czar being to keep the clergy in ignorance and isolation. The "white" clergy were not allowed to preach, nor meet in conference, and were slaves to the church-lords, the monk-bishops, who lived in princely palaces. A feudal system obtained in the church.

In 1905, with the revolution, a reform began, but was driven underground, coming back with the revolution of 1917; and when Tikhon was driven out, the reformers took advantage and swept everything before them, until Tikhon made his confession to the state. The reformers requested that he make confession also to the church and so have peace. But instead, Tikhon and his followers decided to attack the reformers. This has meant a bitter conflict, both sides taking refuge in church canons.

A strong division, at least within the church, is inevitable. The strength of the reactionaries is in Moscow and Central Russia; of the reformers, in the Ukraine and Siberia. Eudakim, the new leader, is a liberal scholar, a pure character and good administrator. He was once, 1914-18, archbishop of North America, including Canada and Alaska. He is a reformer.

SYDNEY STRONG.

The Outlawry of War

A Letter

[This letter was dictated in the course of a busy day's work, and was not intended for publication. It states with such clearness and cogency, however, the main items in the Outlawry program, that we felt it our duty to beseech Mr. Levinson to share it with our readers, and he has kindly consented.—J. H. H.]

December 20th, 1923

Mr. J. C. Maxwell Garnett,
General Secretary, League of Nations Union,
15 Grosvenor Crescent,
London, S. W. 1, England.

My dear Mr. Garnett:

Our correspondence has had such wide intervals between that it is difficult to cover matters by letter. I suggest that, if convenient, you see Mr. Phillip Kerr with whom I have had two long interviews, notably one in September last in Boston. Mr. Kerr is very familiar with our plan and activities and can therefore give you at short range more in detail, what you probably would like to know.

When Lord Robert Cecil was in Chicago I had a very interesting hour's conference with him. I think his present treaty of guaranty, especially the provision which proposes to make aggressive war a crime, is, at least in part, the result of the movement for the outlawry of war, with which he came into intimate contact while in the United States.

The relationship between Great Britain and the United States has developed on such close lines in the past year, that an accord between our English speaking countries on the subject of the most effective method of ridding the world of the curse of war would furnish the greatest possible momentum for the accomplishment of that herculean task.

The fact that Lord Robert finds it necessary to have an independent treaty for the purpose of "outlawing" war is conclusive proof that the League does not do so, and therefore I omit answer to your question on that subject.

I shall try to summarize the salient points of difference between Lord Robert's proposal and our own plan:

1. The Treaty of Guaranty would outlaw only wars of aggression, leaving the question open for decision by the Council, based in part on the announced intention of the "aggressor," as to whether or not the operations are aggressive. (This applied to the Italian situation at Corfu would have got us nowhere, as Italy disavowed all intention of conquest or aggression. She also claimed the dispute with Greece involved her national honor, which defies and defeats all jurisdiction.)

2. We propose to outlaw all wars. We realize, however, that the right of defense is inherent in the human nature of an individual and of a nation. Therefore we cannot take away the right of defense against actual aggression or attack and would not do so, but that right must not be abused as a cover for aggression and war. In the language of Lord Robert when in New York, "any loophole will be the gate-way to war." Our plan calls for a treaty of all civilized nations, which shall provide that the *institution of war* is abolished and outlawed and therefore reduced to the level of piracy. One exception is as good as twenty in the manipulations of nationalistic selfishness.

3. We are opposed to "sanctions" or means of enforcement which are in effect when applied to nations, the equivalent of war. In a scheme to terminate war, it is no good letting it out of the door and letting it in at the window. Ours is not a pacifist plan; it does not call for disarmament, except only as that would follow logically the outlawry and disappearance of war. We believe with your Professor Oppenheim: "Disarmament will not cause the ceasing of wars, but the ceasing of wars will bring about disarmament." The theory of force as the basis of international peace must be discarded.

4. Our program proposes the codification of the International Law of Peace as distinguished from the present intolerable International Laws of War. We want laws against war, and equitable and just laws of peace. It is impossible to "enforce" whatever of humanitarianism we think we have injected into International Law the past fifty years. The doctrines of military necessity, retaliation and reprisal, which Germany invoked in her dreadful invasion of Belgium and in her ruthless submarine warfare, serve to destroy the last vestige of hope in this regard. And it is true that the United States in seizing the Dutch ships during the war operated under a sub-head of the doctrine of military necessity, to-wit: the Law of Angary. The Germans did the same thing in the Franco-Prussian war in destroying the British ships in the Seine. In short, we cannot outlaw submarines, poison gas, or dum-dum bullets, unless and until we outlaw war itself.

The code, of course, must have for its major premise the criminal outlawry of war, and its laws of peace must be based upon equality and justice between nations.

5. Then our plan provides for a court with affirmative or compulsory jurisdiction over all the nations. The United States, in our view, would not and should not consent to foreign compulsory jurisdiction until war is abolished and outlawed. We will not get into any more European wars, and we will not take any chances in that regard so long as the war system is the lawful ultimate arbiter of the destinies of Europe. But I believe that Great Britain and the United States, working together, with perhaps twenty smaller nations eager to join, can procure the absolute abolition of war by the only method learned by Anglo-Saxon civilization, to-wit, by pronouncement of law—by putting war between nations under the ban of International Law. It is perfectly agreeable to us to utilize either or both of the present existing international tribunals. But at least one should be a real court. War being abolished, the court should have affirmative jurisdiction over all international questions and treaties; and particularly questions of so-called national honor and vital interests, where they do not involve purely domestic or internal policies. If there are some exceptions that are of recognized importance, these exceptions can be specifically recited in the code. Here again we must get rid of the loop-holes.

Italy has just announced a new kind of international law known as the responsibility of a nation for a political crime committed within its borders. What is a "political crime" anyway? If the Italian ambassador

should be assassinated in London tonight, would Italy seize Southampton and demand and exact a huge indemnity, without investigation or decision as to the complicity of the government of Great Britain? Would Italy do the same if the Italian Ambassador at Washington were assassinated? Now, if that kind of international law is good and sound for Greece, it ought to be equally sound for Great Britain and the United States. Of course, it is only the old, old method of the stronger coercing the weaker and making exactions. In order to prevent a recurrence of such high-handed action, we must have a carefully prepared code, setting forth the rights and duties of the nations, creating a judicial substitute for war, before whose tribunal all nations, great and small, stand on a parity. And we want the people of each nation to ratify and to put the seal of faith by plebiscite on the plan for outlawing war and for civilizing international relations.

6. This does not require the dismantling of the League of Nations. It will require changes in perhaps half a dozen paragraphs of the covenant and particularly the Articles of force, which it is now said the League does not intend to use anyhow. Above all it would be necessary to make the main body in the League, the Assembly, giving it only conciliatory, consultative and advisory powers. The Council, if retained, should be a real executive committee and not the dominant power it now is. Who ever heard of a Board of Directors whose executive committee could prevent or stifle its actions? For in important matters the Assembly is powerless unless every representative of the Council assents.

The humanitarian activities of the League are superb. None of us would interfere with them in the smallest degree. We would multiply them and make their continued existence indefinite. But these have to do more with the "Red Cross" aspect of the League; we are especially interested in a League that is effective for the prevention of war. Highly commendable as is this humanitarian work, it does virtually nothing to prohibit war.

The section on labor would meet with a great deal of opposition in this country, as our labor policies and conditions are so different from those of Europe. This again has really nothing to do with the question of war and peace, and therefore, it is not necessary to discuss that matter further.

I intended to write a short letter and I find myself at the end of a voluminous one.

Our campaign has made such tremendous progress in both official and lay circles in this country that we believe it is high time that the real advocates of peace should work out their difficult problem together.

Nearly all protagonists of the League that I have discussed the matter with insist that progress toward peace must be slow,—what Jeremy Bentham calls "snail's pace." Our program insists upon "direct action" against war. We believe that efforts to control and regulate war have shown themselves to be perfectly futile. The institution must be wholly done away with. Therefore, we cannot compromise on our vital issue. With us war must be outlawed by treaty —a code of laws against war and for peace and justice must be created and agreed upon by the nations, and a court, whether existing or not, given jurisdiction over International disputes and all treaty questions. Let those recalcitrant nations that insist upon retaining the war system block this program at an international meeting at the peril of public condemnation.

I am sending you copy of the January number of the New York *Forum,* which contains a debate on the Outlawry of War, in which I have the opening and close. This will serve to answer, I think, some of your questions.

Sincerely yours,
S. O. Levinson.

"Was the New Theology a Cause of Germany's Downfall?"

Over and over again during the war and since, many statements have been made, especially in conservative circles and papers, that Germany's downfall was brought about through the teaching of the New Theology. German professors and scientists have discredited the Bible and the masses saturated with their teachings have been misled. These statements became rather weighty because in many instances men of reputation and scholarship have made them. Those who read such statements and did not have any first hand knowledge concerning religious conditions in Germany, naturally believe them as genuine truth. In many instances it was used as propaganda to awaken fear in the souls of the people and to induce them not to trust the advocates of the so-called New Theology.

That such material should be welcomed in time of war is quite natural because the appeal to the religious emotions to fight an enemy successfully will always be a strong factor in producing the bitterest hatred. But that after the war is over such preaching should pass as the word of God, shows a great deal of ignorance on the part of those who advocate it, and goes beyond the comprehension of those who know the facts. Of course, this kind of material is mostly employed by men who love the traditions above anything else and who are against any kind of progress in religious thinking. Such men need strong evidence to establish their arguments for the old conceptions of God and to hold their followers in fear and subjection to their own shallow ideas.

This article will not state the differences between the Old and New Theology but the writer wishes to show the religious conditions of Germany previous to the outbreak of the great war, and give his own views as to what extent religion has been involved in the downfall of Germany.

What were the religious conditions in Germany prior to the outbreak of the war? Germany may well be divided up into the North and the South. The North, especially the Kingdom of Prussia, is Protestant, while the South, with the exception of a few little sections, is Catholic. Each of the twenty-six German states had at least two established churches, one Catholic and one Protestant. Luther had transferred the office of the bishop to the sovereigns, that they might govern the church by the right, not of authority, but of love. The Catholic churches have the same organizations as the Catholic churches in the United States. The Lutheran churches are ruled by consistories, appointed by the state. Subdivisions are the synods and presbyteries which are elected by the members of the churches. Like the members of the

consistories, so also the professors of the theological faculties, were appointed by the states and not by the churches.

The German church was a church of pastors, and the great majority were all conservative in some respect. Their teachings are all based on statements made by the founder, and the complaint in Pastor Robinson's last sermon is as true as it was when he preached it before the little company at Leyden in Holland. *We read that Robinson took occasion to miserably bewail the state of the conditions of the Reformed churches which had arrived at a stage in religion and would not go further than the instruments of their Reformation.

As for example, the Lutherans, who could not be persuaded to go beyond what Luther saw, for whatever part of God's will he had further imparted and revealed to Calvin, they would die rather than embrace. "And so also," said he, "you see the Calvinists, they stick where he left them: a misery much to be lamented. For though they were precious shining lights in their times, yet God hath not revealed His whole will to them. And were they now living," said he, "they would be ready and willing to embrace further light than that which they had received."

The leaders in all the churches in Germany would regard any departure from the statements of their founders as a great insult and injustice. But besides the above mentioned division, we may classify them in other groups to get a clearer understanding. There are the Intellectuals, composed of professors and students, the nobility and the officers of the army; there was the middle class, consisting of merchants and state officials, the first group army officers of reserve and the latter non-commissioned who had served in the army from nine to twelve years; and the great mass of workingmen and farmers.

The upper classes were acquainted with the historical approach to the Bible so far as they had any interest in religion, but they did not advocate the enlightening of the people. The middle class, which always is the back-bone of a nation, naturally loved order, and for them the church seemed the institution which protected their property. The lower classes, for some obvious reasons, were not at all interested in the church. Here and there arose a Lutheran minister who had freed himself from the shackles of tradition and tried to advocate the results of the historical study of the Bible, but this was mostly done in technical terms and only those interested in the critical study of religion cared to listen.

What did the church do for the common people?

Conditions in Germany within the churches must not be understood as we view the church in America. The church in Germany stands for religion and for religion alone. It has never tried to exert a direct influence upon political life. All moral tasks were left to the individuals or to the governments of the Christian states. The church is to do nothing else than teach the word of God through sermon and religious instruction to individuals, that they may have the inner assurance of the forgiveness of sin and may lead a life as thankful children of God's family, profession and business. And it is because the church has attracted its members by no other means than the sermon that the majority of the boys and girls after leaving school lose all contact with the church and religion.

In the public school the children received from two to six hours' religious instruction by the teachers who were in the main able men. But this instruction depended mostly on the teacher's point of view and upon his personality. The work was generally memory work and was done largely in a mechanical way. Usually in the higher schools of learning men of real training taught the Bible, church history, Christian theology and ethics.

The great majority of the Lutheran ministers did not care for the common people. They were all educated, preached a sermon a week which was over the heads of the people, received their pay from the state and devoted the rest of their time to study and play.

The church as an organized body did scarcely anything to solve the large complicated questions of every day life, and therefore the people felt that they did not need to care for the church. Wherever people did attend church it was because of custom or tradition.

The most influential Christian societies within the church were the "Home Mission," a branch of the church dedicated to the care of the sick and poor, whose work was carried on through 18,000 trained volunteer nurses, who also cared for the prisoners and the outcasts. Their work consisted of enlightening the people on the question of alcoholism and immorality, building labor colonies, winning the educated through lecturing, influencing the press and distributing Christian literature. The "Gustav Adolf League" with 2,000 branches extended help and information to Protestants living among Catholics chiefly in South America. "The Evangelical League" with 350,000 members, aimed to unite all the Protestants and to protect the Protestant interests against the Roman Church.

There were four more or less loosely organized parties in the German churches which also exerted some influence of relative importance. The "Protestantenverein," which corresponds with Unitarianism in the United States; "The Friends of the Christliche Welt," who stand firmly with the established church and its history, but demand first of all full personal freedom for ministers in thought and teaching; "The Evangelische Vereinigung" stands for moderate progress, to be attained by the equipment and organization of the church; and "The Posetive Union," which is an orthodox party consisting of ministers and laymen friendly to the churches.

The best church attendants and the most loyal workers in these Christian societies were mostly of the orthodox pietistic type. If any minister would tell his people the results of modern research in theology and religion, he would repel them and induce them to go to the free churches where the so-called "full" Gospel would be heard. The Lutheran churches shortly before the war had a few men who attempted to preach the New Theology to the people, but the higher authorities soon silenced them from the ministry.

To the established church belonged 99% of the German population and only 1% were outside of the national church. Of this 1%, 75% did not belong to any church, while 250,000 people belonged to the various free churches. The latter with their strict Biblicism had at least the germ of a democratic government in their constitution, and were naturally regarded as the heretics.

*Dr. H. E. Fosdick, in Cole Lectures on "Christianity and Progress."

OTHER FORCES WHICH INFLUENCED THE RELIGIOUS THINKING OF THE PEOPLE.

The Lutheran church has entirely missed her mark in influencing the people because she has become static and has lost her vitality. The Catholics, devoting their time to the teachings of the Fathers and the infallible words of the Pope, had not much interest in the practical social questions of the lower classes. The free churches kept the religious life alive with their peculiarities and were at the same time extremely conservative and intolerant. The public school through its religious instruction did a great deal in the way of memory work, but also here the teachers remained passive and were afraid of getting into trouble, fearing heresy trials and dismissal without pension. The church not being able to minister to the eternal religious cravings; and the so-called religious movements, not being powerful enough to make their influence felt, allowed the great mass of the people to go astray. Where there is no vision and no leadership the people must perish.

Where the church influence ceased, the Socialists began. Their program was purely economic and political, but in reality the Socialist doctrine is incompatible not only with the church but also with religion. The Socialists of Germany have always felt that one of their greatest enemies was the church. It was the church which had stagnated and was satisfied with the past; it was through the religious leaders that the people were kept in submission to the state and the church authorities. The majority of the people, however, stayed in the church because they were absolutely indifferent and because it was customary to have religious ceremonies at weddings and funerals. This is true, however, only to the unthinking classes. All those who thought a little deeper, and especially the Socialist leaders, were not indifferent but displayed unbounded hatred against the church and all religion. Socialism, in order to have success, had to take into consideration the religious faith of the people not only to destroy it but to put something in place of it. They hailed Strauss's "Life of Jesus" and Haeckel's "Riddle of the Universe" as the doctrine of the New Religion. Nietzsche's works were used to inspire the youth. It was he who attacked the Christian religion and Christian morality as the one great fundamental lie which had made our culture sick and decadent. The zealous league of Monists, under the leadership of Haeckel, preached Materialism to the people, and realistic interests became the controlling power of many of the educated. The preachers in all the different denominations, when the Socialists and the other movements advocated their destructive theology, began at once to denounce such heresy. The Socialists became branded as atheists with whom no Christian should have any intercourse. The churches fighting these radical movements had nothing to offer in place of them and in the year 1909 in Berlin alone, 10,000 people left the churches. If the state in which Germany now finds herself may be called a downfall, it did not come through the teaching of the New Theology. The great questions were economic and military questions and religion had only a very small part in them. The church as a whole has failed to influence the people and therefore she has received her reward, but the influence of the theologians of the 19th century of Schleiermacher, Strauss, Bauer, Ritschl, Harnack and others, is only now being felt. Their works will have liberated for the world the best spiritual results of modern culture. The German theology had directly nothing to do with the downfall whatsoever, but it must not be forgotten that all great revolutions in the affairs of mankind have a mystical element. The leaders of any nation and any movement are expected to have their eyes open and understand the days in which they have assumed the responsibility for humanity. It was the incapacity of the church to comprehend the mind of the working people which was primarily responsible for the catastrophe of the war. When men like Stöcker and the liberal Neuman appeared, the social enthusiasm swept like a wave across the country but it was too late. If Harnack's "What Is Christianity?" has five editions in one year it is a spectacular achievement, and "Hilligenlei" has 150,000 copies in a few months. There comes a time when we must say it is too late to change the course of history.

The churches in Germany with the help of the New Theology had the greatest chance to enlighten the people in the way of God's truth, but they chose the easiest and most comfortable way by repeating strings of words which had been produced by the Fathers.

The Socialists and the radical movements had their eyes open and gave the so-called New Theology in a rather destructive way and left the people without certain ground for their religious conviction. The people became enlightened as to what extent the Bible is inspired and to what extent it is not. But they did not receive this truth in a constructive way through the churches but in a destructive way through the above mentioned movements. The people still love the Old Book but they do not understand it as Luther understood it nor as the ministers of the Lutheran churches wanted them to understand it.

When the struggle for freedom came, the slogan was "free from the churches." Even now the churches were not ready to help the people out of their difficulties or support their views of freedom of thought and better social conditions. For a long time the German people have been ready to accept a higher truth concerning the Bible and religion, but until now the churches have denied it. People in Germany as everywhere are tired of mere flowery language. They want the truth above anything else. Men of great scholarship and eloquence may be regarded as men of the people but if they are merely repeating fables and stories without interpreting and helping to change conditions, people soon will find it out and reject such preachers and teachers. People are awake to facts and are ready to condemn the camouflage that is set forth in the name of God and in the name of religion. Speculations which do not add any real value to practical life and phantastic phrases about things which never existed, will be washed away by the flood of truth and burned up by the fire of reality.

It is not the New Theology which is to be blamed for the downfall of Germany, but the failure of the Christian church to preach the truth concerning the Bible and religion. The churches in Germany are mere shells without any contents whatsoever. The people through all the ages have looked to the churches for leadership. They have been deceived for centuries because the churches after very short intervals of awakening, have always gone to sleep again and have not progressed with the times and have not met the needs of the masses.

CONCLUSIONS

If Christianity is on the way to destruction, the causes must not be sought without but within. Humanity has always looked to the religious leaders for wisdom and guidance and has often been misled. The church has only too often alienated itself from the best intellect and the best conscience and has thus hindered the establishment of the Kingdom of God. The traditional orthodoxy has eliminated the enlightened conscience, has outraged the sense of truth and has demanded the sacrifice of honesty for unscientific errors which were exploded centuries ago, and has therewith dug her own grave. If out of the ruins a new structure is going to arise, it is not through an old but through the New Theology, not a theology which is based upon a national government but an international Brotherhood of Man. In this New Theology, not the teaching of one single man will be the dominant element, but the truth of all the nations through their respective teachers, past, present and future will be the means of salvation for humanity.

New York, N. Y. FRED W. BUSCH.

THE STUDY TABLE

New Books

That genius is near to insanity has become rather a commonplace in popular thought. That many a popular writer is neurotic, or degenerate, or downright crazy causes no shock of surprise to our somewhat jaded public. Hence we come to this book with the expectation that the author intends to take up one after another of the popular idols of literature and to show that they are a sad lot.[1] He does not do quite that; in fact he does something quite different. The most striking feature of the book is the variety in treatment of the subjects studied. While more than a dozen writers are considered they are not all discussed in the same manner, nor is the same end sought throughout the different essays that make up the book. Some of his discussions, such as that of D. H. Lawrence, are really the kind of dissections we expected from the title. Not only does he give us his judgment of Lawrence as a man and a writer, he takes occasion to question his knowledge of the fields in which Lawrence considers himself best qualified. Sometimes, as in the case of James Joyce, he lets the writer speak for himself. He introduces us to some writers, as Feodor Dostoievsky, for whose knowledge of psychology and physiology he has high respect; poor Dostoievsky had not far to go for his clinical material —but what other epileptic has ever so truly and faithfully depicted his own condition? It is sometimes the psychology of the writer, sometimes the psychology in the writing, sometimes the writing as psychology, that Collins gives us. The introductory essay, "Psychology and Fiction," aims to clarify thought and to correct some errors. It contains much good thought. In it he says:

> Fiction writers should not attempt to carry over the results of psychological inquiries as the warp and woop of their work. They should study psychology to sharpen and discipline their wits, but after that the sooner they forget it the better. The best thing that fiction writers can do is to depict the problematic in life in all its intensity and perplexity, and put it up to the psychologists as a challenge.

We have hinted that our author sometimes finds a piece of writing to commend—true in its psychology. Of one such he speaks in highest terms:

> It is often said that man will never understand his mate. There are many things he will never understand. One of them is why he is attracted by spurious jewels when he can have the genuine for the same price. Ten years ago, or thereabouts, a jewel of literature was cast before the public and was scorned. I recall but one discerning critic who estimated it justly, Mr. Harry Dounce. Yet "Bunker Bean" is one of the few really meritorious American psychological novels of the present generation.

It is unlikely that the ordinary devourer of fiction will read Dr. Collins' book, but the student of literature, of man, and of psychology will enjoy it and will find their own pleasure in fiction that is *true* deepened by it.

What is it that the profound thinkers of all time have discovered, which they have shrouded in mystery and handed down from age to age as the solution of the problem of existence? Maurice Maeterlinck attempts to tell us.[2] He denies that his "The Great Secret" is "a history of occultism or a methodical monograph on the subject." He aims to tell simply what he has "learned in the course of some years that were spent in those rather discredited and somewhat infrequented regions." He recognizes three derivatives from that primitive occultism, which he locates in India and calls *Arya-Hindu* or *Atlanto-Hindu*. They are the occultism of antiquity (Egyptian, Persian, Chaldean, Hebrew, Greek), Hebrew-Christian esoterism (of the Essenes, Gnostics, Neoplatonists, Cabalists) and modern occultism (theosophy, spiritualism, metapsychism). He claims that the further back we go, the nearer to the source, the clearer and saner the teaching. But the thing itself is one—handed down through the ages, kept alive by oral tradition, shrouded in mystery. Maeterlinck gives, in a series of delightful chapters, one after another the essence of the secret doctrine as found in India, Egypt, Persia, Chaldea, Old Greece, among the Gnostics, Neoplatonists, Cabalists, Theosophists and Metapsychists. He summarizes his findings at the close. A few passages will show his attitude.

> Absolute agnosticism, with its consequences; the infinity of the divine, pantheism, immortality, and ultimate optimism—here is the point of departure of the great primitive teachers. . . . the essence of all things is one and the spirit is the source of all, the only certitude, the sole eternal reality. From these two principles, which at bottom are only one, proceeds all that primitive ethic, which becomes the great ethic of humanity; unity being the ideal and sovereign good, evil means separation, division, and multiplicity, and matter is finally but one result of separation and multiplicity. . . . we find that God the Father of Christianity and the Allah of Islam are much nearer to the En-sof of the Cabala than to the Jahweh of the Bible; and that the Word of St. John, which is not mentioned in the Old Testament or the synoptics is merely the Logos of the Gnostics and the Neoplatonists, who themselves obtained it from India and Egypt.

Against a background of Greek thought and achievement, the Cuban writer, Emilio Gaspar Rodriguez, in "Hercules en Yolcos"[3] presents expressions regarding achievement and leadership. The book is a series of miniature essays, hung upon a rather delicate thread

[1] "The Doctor Looks at Literature: Psychological Studies of Life and Letters." Joseph Collins. New York: 1923. George H. Doran Co. 8vo; pp. 317.

[2] "The Great Secret." Maurice Maeterlinck. New York: 1922. The Century Co. 16mo; pp. 268.

[3] "Hercules en Yolos." Emilio Gaspar Rodriguez. Habana: 1923. Rambla, Bouza & Ca. 16mo; pp. 203.

of connection. Rodriguez draws upon the splendid developments of Greece, Rome, the Renaissance and Spain and contrasts and compares with the things of today. Cuba is not rising to her full promise and much of her failure is due to her great neighbor on the north, whose ideals and achievements fall short of the more glorious ones of the past. Even Spain in her days of glory rose higher. Rodriguez considers North American imperialism a Spartan product of a state of superior political and economic organization, although its culture is mediocre, and it can never aspire to such an intellectual hegemony as Greece, Rome and Castile. He quotes with approval Marcelino Domingo, who attributes the moral degeneration of Cubans to the "Platt Amendment," which in placing Cuba absolutely at the whim of the United States, has raised up in the Cuban soul "the sentiment of irresponsibility which is in man the open road to all civil and ethical crookedness." He feels that Marti and the liberators have almost lived in vain and that their efforts have only led to a republic that, bound, has been delivered over to inferior leadership.

> The immense northern land watches, while in its bosom there germinates and developes a spirit of conquest. Already the warriors look towards the land of the golden fleece to the south. The giant has put on his armor for entering the battle. Let us then prepare ourselves. America's hour has arrived. Let us take a pebble from the brook, like David, which we must place in the sling and must discharge to the wounding of the gigantic and bold assailant; the immense power and force of this thief of lands, do not dismay us in this necessary work of vindicating our honor.

FREDERICK STARR.

"A Philosophy of Life and Its Spiritual Values"*

In Molière's comedy, *"Le Bourgeois Gentilhomme,"* M. Jourdain discovers that he has been speaking prose all his life. This pleasant discovery on his part is paralleled often in general human life, and the principle involved frequently finds diverse and serious applications. Thus the reader of Mr. Martin's admirable book discovers that he himself has long pondered upon the profound problems of life values which in this volume are discussed with a technical skill that he—the reader—has not perhaps possessed.

Men and women of inferior mentality may ignore the questions of happiness, the moral life, immortality, and others, in their abstract and universal form, although greatly concerned about details of happiness and of right and wrong and their prospects of attaining heaven. But more highly developed minds, who can look at these general problems impersonally, realize the difficulties which they present. And they will welcome the contribution to the subject which Mr. Martin here makes. He writes with a satisfying clarity, a fascinating picturesqueness and a compelling vigor which puts his book among the best subjective literary productions of the day.

There is a rare impartiality shown by the writer as he ranges in his citations over the wide field of eminent religious leaders—not excepting Tennyson and Browning, who must always be classed among the prophets as well as among the poets.

Regarding the autonomy of the human will, there are various views held by writers in the field of psychology. Necessity, free-will, mechanism—and other solutions are offered. In this book the position of moral responsibility, as involved in the freedom of the will is strongly urged. The author says:

> Away with the doctrine that heredity, environment, constitution, temperament, have made us what we are and prevent us from acting as free moral agents. The advocates of such fatalism would persuade us that the dictum of the poet, "I am the captain of my soul," is utter nonsense, that the real captain of the soul is this combine of forces physical, psychical, sociological, which have made us what we are.
>
> But the truth is that to put forth our true self, our thought-power, our love-power, our will-power—is the cardinal characteristic of the moral life; and never can there be an end to the developing of such power.

Among the sound discriminations made in this book is the one regarding the nature and limitations of happiness. Many people—indeed, most people—consciously make happiness the main object of life. To such persons the author says:

> Happiness is not an entity, not a substance, not something which can be kept under lock and key, to be taken out at will. On the contrary, happiness always eludes its pursuer. Happiness is an exquisite surprise which comes to us when we have abandoned all thought of it. To get it—we must forget it.

In the author's contribution to the subject of a future life, he takes a position harmonious with his position regarding the human will. And he cites the words of the late Francis E. Abbott that, "the immortal life is an ethical necessity." This is a noble and lofty view and national withal. It is distinctly the spiritual view as opposed to the material view expounded by Sir Oliver Lodge and others. It feels deeply the injustice everywhere apparent among men in this life, and sees that this injustice—which it abhors—can be rectified only by a free will and an eternal continuance of opportunity.

"A Philosophy of Life" is a timely book, coming as it does to the reading and thoughtful public in these *post-bellum* days when hopes have been shattered and faiths undermined and idealism well-nigh dethroned. The book is written with a wholesome yet discriminating vigor; and, while it charms the reader by its ease and untechnical phraseology, it penetrates deeply into the problems of life and can confirm thoughtful, observant people in their hold upon the unseen realities of the human soul.

BRADLEY GILMAN.

*"A Philosophy of Life and Its Spiritual Values," by Alfred W. Martin. D. Appleton and Company. Pp. 98.

PRONOUNS

The Lord said,
"Say, 'We'";
But I shook my head,
Hid my hands tight behind my back, and said,
Stubbornly,
"I."

The Lord said,
"Say, 'We'";
But I looked upon them, grimy and all awry—
Myself in all those twisted shapes? Ah, no!
Distastefully I turned my head away,
Persisting,
"They."

The Lord said,
"Say, 'We'";
And I,
At last,
Richer by a hoard
Of years and tears,
Looked in their eyes and found the heavy word
That bent my neck and bowed my head:
Like a shamed schoolboy then I mumbled low,
"We,
Lord."

Survey Graphic. —*Karle Wilson Baker.*

CORRESPONDENCE

A LETTER OF PROTEST—AND AN EDITORIAL REPLY.

(1) THE LETTER.

Editor of UNITY:

In UNITY of Nov. 15 appears the following statement by your contributor, Sydney Strong: "Wilson has made the world sick of the mention of idealism."

In the name of Unity how can UNITY publish such a statement? By what right of truth or beauty can you permit the pages of your journal to be profaned by such an utterance? What good—what possible service to the world's need—what contribution to man's faith in man can possibly result from the widespread publication of such a sentiment? Is UNITY ready to descend to mere bickering and bitter squabbling? With all my soul I want to ask what honest faith can its readers have in any statement of your correspondent when he allows himself such license of expression? And if he can deliberately say such a thing in cold print what has he not permitted himself to say in the heat of conversation during his recent travels about Europe?

As one who loves with all his soul the cause of unity and who believes in the spiritual fellowship of the world as he believes in God, I protest that those who are responsible for the broadcasting of such a malignant brickbat should say what justification they can possibly have. Even were it in any sense a correct statement of fact (*which it most certainly is not*) it is evil and false in spirit and can give nobody any possible benefit. The world is too full of people bewildered and confused, overhot with animosities and the habit of hate, for UNITY to stand by prodding them on—adding fuel to the flames.

I protest, but I also beseech. I resent, but I also implore. For the love of that world of beauty into which this world of sorrow is to be delivered, I beg and entreat of UNITY that it close its columns absolutely to things spoken in bitterness. There are no doubt innumerable awful facts that can be muckraked out of the human mess into which the world has fallen, but it is not our job to gloat over what seems evil to us. Our job is to discover the principle and method whereby human life is to be lifted out of its demoralized condition and its feet placed upon the paths of peace. It is by affirmative and constructive criticism—not by bickerings and sneers, but by the creative spirit of love—that our world is to be transformed into a divine democracy. *When we have made the best of what is good in our fellowmen there will be nothing left against which to hurl our condemnation.*

It can serve no possible good purpose to enter into wordy dispute of Sydney Strong's pronouncement, but there are arguments and proofs in abundance that might be used to show how utterly inane and contrary to fact and reason it is. I am content to confine myself to merely protesting against the use of UNITY's columns for the exploitation of any man's antipathies. Let us learn to make the world rejoice in our idealism howevermuch others may have sickened it by proving false to their avowed principles. Let us seek harmony in the love of beauty and truth where alone harmony can be found.

For UNITY's sake, I remain,

Crawford, Colorado. VICTOR E. SOUTHWORTH.

(2) THE REPLY.

Dear Mr. Southworth:

I beg to acknowledge your letter of the 26th and to state that I am sending it immediately to the office of UNITY for publication along with this reply in the Correspondence Columns. I feel that it is only fair that you should have full opportunity to voice to our readers the protest which you so strongly feel.

May I say, however, speaking as Editor of UNITY and not at the moment as a warm friend and admirer of Sydney Strong, that the reason why UNITY published the statement which you quote is simply that it was written by Sydney Strong and sent to us for publication in his regular editorial contribution. He has the same right to be heard and to express himself with utter freedom and frankness as you have and therefore his editorials are subjected to no editorial revision of any kind. This paper is dedicated to full freedom of thought and speech. What a man wants to say in our columns he can say whether we agree with his opinions or not, whether we share his spirit or not. The only questions I ever ask about any contributions submitted to the editor are, first, Has the writer something to say? Secondly, Does he say it well? Thirdly, Is it worth while saying to our particular constituency?

The logic of your protest, it seems to me, is that the Editorial Board of UNITY should become a board of censorship. I cannot accept this principle. There will be no censoring of editorials or articles while I have anything to do with the paper. I propose to let every man say his own say in his own way. If this means occasional bitterness such as you find in Mr. Strong's statement, so be it. This is only a part of the price that has to be paid for that priceless thing, liberty of thought and utterance.

I know that I can trust you to understand that this letter is written with full respect for your point of view and in all friendliness of spirit. If you knew Dr. Strong as I know him you would know that he could not say anything in bitterness of heart. What he says about Mr. Wilson is a matter of sincere conviction of mind. His judgment may be wrong but it cannot be disregarded.

Very sincerely yours,
JOHN HAYNES HOLMES.

ILLIBERAL LIBERALISM

Editor of UNITY:

It does not seem to me altogether just for Mr. Reese to say that the charge of illiberality which Mr. Heeb brings against "liberal" churches is "a charge having no foundation in fact." It is enough to say that thus it seems to Mr. Heeb while it appears altogether otherwise to Mr. Reese.

Permit me to say how the facts appear to one who, ordained to the ministry of the Episcopal Church, afterwards entered both the Unitarian and Universalist denominations, and has had unusual opportunities for close observance of the internal workings of several other commissions.

As such I have not the slightest hesitation in saying that a minister in an Episcopalian pulpit has much greater freedom in dealing with questions social and political although allowed less latitude on matters theological than in the liberal churches. This, I think, is generally acknowledged to be the case except by the rank and file of liberal churchmen who are so cut off from the rest of the religious world that they know very little of the real life outside their own comparatively small circle, and consequently arrive at some strange and erroneous conclusions. Four years ago Bishop Brewster remarked to me, "It is a puzzle to us how some of you fellows with a social vision can get along in such unsocial, individualistic organizations as the so-called liberal churches."

On the whole I fail to see that the rank and file of liberalism has any more liberality of spirit than has the world of orthodoxy. Ministers of liberal churches are to be found among the enthusiastic supporters of the Ku Klux. They are liberal and tolerant only in matters that do not appear vital to them. During the war if a minister wished to discuss the reliability of the gospel according to St. John he would find a most tolerant but very limited audience in any Unitarian church in the Boston suburban district. He could freely arrive at any conclusion about the Bible or about the world unseen. But if he undertook to express views at all critical of the action of the government in entering the war, or if he undertook to stem the tide of war propaganda which was debauching our spiritual life, he would find it much safer to speak from a Baptist or Methodist pulpit.

Surely Mr. Reese has not forgotten the experience of pacifists in Unitarian and Universalist pulpits during the war. Has he forgotten that it was the *Christian Register* that urged Unitarian laymen to watch their ministers for "hidden pacifism," and that they should take the reading of such scriptural selections as the Sermon on the Mount as an evidence of disloyalty? Where else could be found such an extreme of anti-Christian feeling? An article in the *Universalist Leader* congratulated the denomination that it had not produced a single conscientious objector. Is that a record of which to be proud? I am also reminded that in August of 1916 the *Christian Register* took a very decided stand against a movement for the abolition of capital punishment and insisted that since criminals were more afraid of death than of life imprisonment the death penalty should remain as the greatest deterrent. Of course boiling in oil would be most effective because most feared. Death should also be the punishment for robbery, etc. It was on the whole the baldest appeal to terrorism as a cure for crime that one could read outside the literature of the Middle Ages.

THE FIELD

"The World is my country, to do good is my Religion"

INTERNATIONAL UNION FOR VOLUNTARY DISARMAMENT

Rules and Regulations

Adopted by the General Meeting of December 30, 1922.

I. Title

The totality of individuals who have entered, or will enter, their names as volunteers of disarmament in our conscription-lists of self-disarmament, form an association bearing the name of "International Union for Voluntary Disarmament."

II. Seat

For the time being, headquarters are at Boston, U. S. A., and Graz, Austria. But the Council may at any time remove them to another place or subdivide them into branches.

III. Aim

Facilitation of universal disarmament by means of a new method—voluntary self-disarmament of practically equal groups of partners in all countries. This system would leave untouched the mutual proportion of the military strength of the different states.

IV. Procedure

1. The collecting, in the different countries, of all who are prepared to refuse any direct or indirect service for military purposes, provided the League of Nations (or the Association of Peoples which may take her place), was creating the requisite legal basis.

2. The procuring of opportunities for personal touch among the members of each "partner-group," every group to consist of individuals of more or less similar sex, age, education, general views, etc., etc.

3. The co-operating of these groups in respect of their own social international interests, such as exchange of students, teachers, children, etc.

V.

The Union is corporately affiliated to the "League for the Organization of Progress."

VI. Membership

To acquire membership it suffices to sign the following declaration:

"I herewith declare my readiness to renounce every military service, provided an INTERNATIONAL CENTER FOR VOLUNTARY DISARMAMENT, created by the League of Nations and recognized by all Governments, supplies me, in every state, with an adequate number of partners of equal military value, voluntarily assuming the same obligation of self-disarmament."

The Council reserves the right to alter the terms of this declaration if necessary, but never its intrinsic meaning.

Parents or their representatives may enter their children's names provisionally in the lists. On attaining his or her majority, each child is free to ratify or annul his membership.

The registration office informs members at least annually of the status of their special group of partners.

Membership terminates either by resignation, or by expulsion through the general meeting. In the latter case a two-thirds majority is required.

VII. Fees and Payments

There are no fixed fees. The payment of contributions is entirely optional. Whosoever pays 50 gold francs once for all is entered as a "founder." All members are expected to contribute personal work, such as collecting signatures, etc.

VIII. Management

The Union's affairs are managed by the general meeting, the international council, and the different national committees.

IX. General Meeting

It assembles at least bi-annually. Every member may attend. All national sections may send delegates, each delegate is entitled to a number of votes corresponding to the number of members represented by him or her. The Meeting effectuates the elections and receives the official reports, financial and others. For alterations of the rules and regulations a two-thirds majority is necessary, while the dissolution of the Union cannot be decided upon without the assent of at least 75 per cent of those present.

X. International Council

It consists of 5 to 15 members and may be increased by the co-operation of fresh members who may, or may not, be confirmed by the next general meeting.

It is entitled to send delegates to the general meeting and council meetings of the "League for the Organization of Progress" as well as to take part in this League's work.

It is elected for four years, half of its members being replaced or re-elected every second year.

The officers, to be elected by the council from among its own members, comprise a president, a secretary or two, a

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It does not seem that the "liberals" are justified in taking any holier-than-thou attitude. In view of its war record the entire church should sit in sack-cloth and ashes instead of parading its wonderful tolerance. This fact seems plain to the average man. Freedom of speech is not accorded in our colleges and schools. President Coolidge is one of the Board of Trustees of Amherst which dismisses one of the most scholarly and successful of college presidents against the almost unanimous protest of the student body. How can we sever John Smith the reactionary banker, the politician, the college trustee, from John Smith the church member? How can we expect men to acquiesce on Sunday in the condemnation of evils of which outside the church they are the principal supporters? Are we not aware that the forces of reaction today are all unquestioningly strong in support of some church or other—all of them from Weeks to Judge Gary?

In Mr. Reese's letter there is a phrase that gives a hint of a matter of importance regarding which one finds little toleration in liberal churches. It reminded me of what a Unitarian layman said to me once. Said he, "The evangelical churches put up with a lot of stuff from their ministers about the sin of drinking and smoking that we would never tolerate in our churches." We have had a few brilliant leaders in such reforms but the fight which has been waged against booze and tobacco has been done almost entirely by the orthodox. This is all the stranger when one thinks how liberal churches stress the importance of a religion of science. Surely a religion of science ought to teach us that humanity has much more to fear from war, industrial autocracy, child labor, alcohol, tobacco, and dope than it has from mistaken views as to whether deity is to be considered as existing in unity or in trinity.

Ernest Whitesmith.

AN INTERNATIONAL LANGUAGE.

Editors of Unity:

Dear Sirs,—To Unity I look for inspiration and leadership in the cause of international peace, but it seems to me it is neglecting a vital preliminary to the solution of world problems: the introduction of an international, auxiliary language. Surely this is a matter worthy of serious consideration and investigation. Will you not take it up?

Yours faithfully,

Charles S. Taylor.

DR. NANSEN AND LORD BIRKENHEAD

Editor of Unity:

In the last Unity I see a free reference to Dr. Nansen, and also one not so free to Lord Birkenhead. I venture to ask my secretary to quote from my "Days of a Man" what I had occasion to say of each of these men:

"A peculiarly interesting outside appointment, which failed of realization, however, was that of Fridtjof Nansen, a young, blond, Norwegian giant of six feet five, to whom, in 1886, I offered the chair of Zoölogy made vacant by Gilbert's acceptance of a professorship in Cincinnati. Nansen was then curator of the museum at Bergen, where his excellent work on the anatomy of the Hagfish—*Myxine*—had attracted my attention. He had also captured and mounted several elk, stag, reindeer, and other big beasts of the North.

"Having at first accepted my offer, when the opportunity afterward came to conduct an exploring trip across Greenland on foot, he asked for his release—though his friends, he wrote, thought him 'a fool to do so.' The Greenland expedition, nevertheless, led to his successful career as an explorer. He was later appointed professor in the University of Christiania, and subsequently became an active factor in the political life of Norway, of which nation he is now one of the most prominent citizens."

"British Liberals (notably John A. Hobson) demanded Carson's indictment for treason. From this fate he was saved (it is said) by the mediation of John Redmond. Strangely enough, however, through the intricacies of coalition politics, Sir Edward soon went into the Cabinet as Minister of Justice, while Sir Frederick E. Smith, his lieutenant, vociferous, ubiquitous, and imponderable, eager 'to shed any blood but his own,' was made a peer. (As Lord Birkenhead; his superior later became 'Lord Carson of Duncairn.')"

Leland Stanford University. David Starr Jordan.

treasurer, and as many representative vice-presidents as there are strong national sections.

XI. National Sections

They are responsible for the collecting of signatures of volunteers for self-disarmament within their territories, for sending the conscription lists to headquarters and for providing local propaganda work (lectures, etc.).

Their Constitution is subject to the approval of the International Council which must, above all, make sure that the sections be open to partisans of every creed, political party, etc., without distinction.

They have to hand over to headquarters half of their members' payments.

XII. Financial Obligations

The Union's debts are guaranteed by its assets alone. No single member, nor the functionary bodies, are responsible for the Union's pecuniary obligations.

Persons wishing to join the Union may apply to one of the following addresses:

Dr. Seraphine Puchleitner, Secretary of the Union's Registration Office, 12 Redtenbachergasse, Graz, Austria.

Miss Erna Juellig, Hon. Sec. of the "Intern. Union for Voluntary Disarmament," 63 Hancock Street, Boston.

Dr. R. Broda, 73 Tremont Street, Boston.

Leopold Katscher, Niesenstr., Interlaken, Switzerland.

Monsieur Ernest Peytrequin, President of the *Maison du Peuple,* Lausanne, Switzerland.

Monsieur René Valfort, Secretary of the *Union populaire pour la paix,* 4 Avenue d'Ingres, Paris.

Rev. Herbert Dunnico, M.P., 47 New Broad Street, London.

Rev. Ivar Egmund Mortensson, Einabu (Alvdal) via Kristiania, Norway.

Rev. Fritz Fresenius, Essenheim, Mainz, Germany.

"HOW DIPLOMATS MAKE WAR" APPEARS IN FRANCE

Not only in America but all over the world, even in the very countries where political bourbonism seems most rampant, a certain section of the public is constantly probing the root causes of war with particular reference to the antecedents of the late war. Eight years after its first publication in America, Francis Neilson's famous work, "How Diplomats Make War" (B. W. Huebsch), which treats of armaments and diplomacy as related problems, is now issued in a French translation. Translations of the book in Swedish and German have already appeared. Georges Demartial, an officer of the French Legion of Honor and author of "Patriotism and Responsibility for the War" (B. W. Huebsch), contributes an introduction to the French edition of Mr. Neilson's book.

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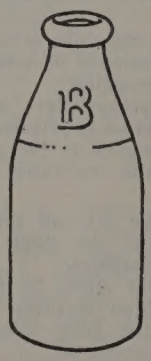

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